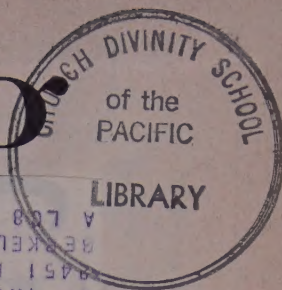


The Living CHURCH

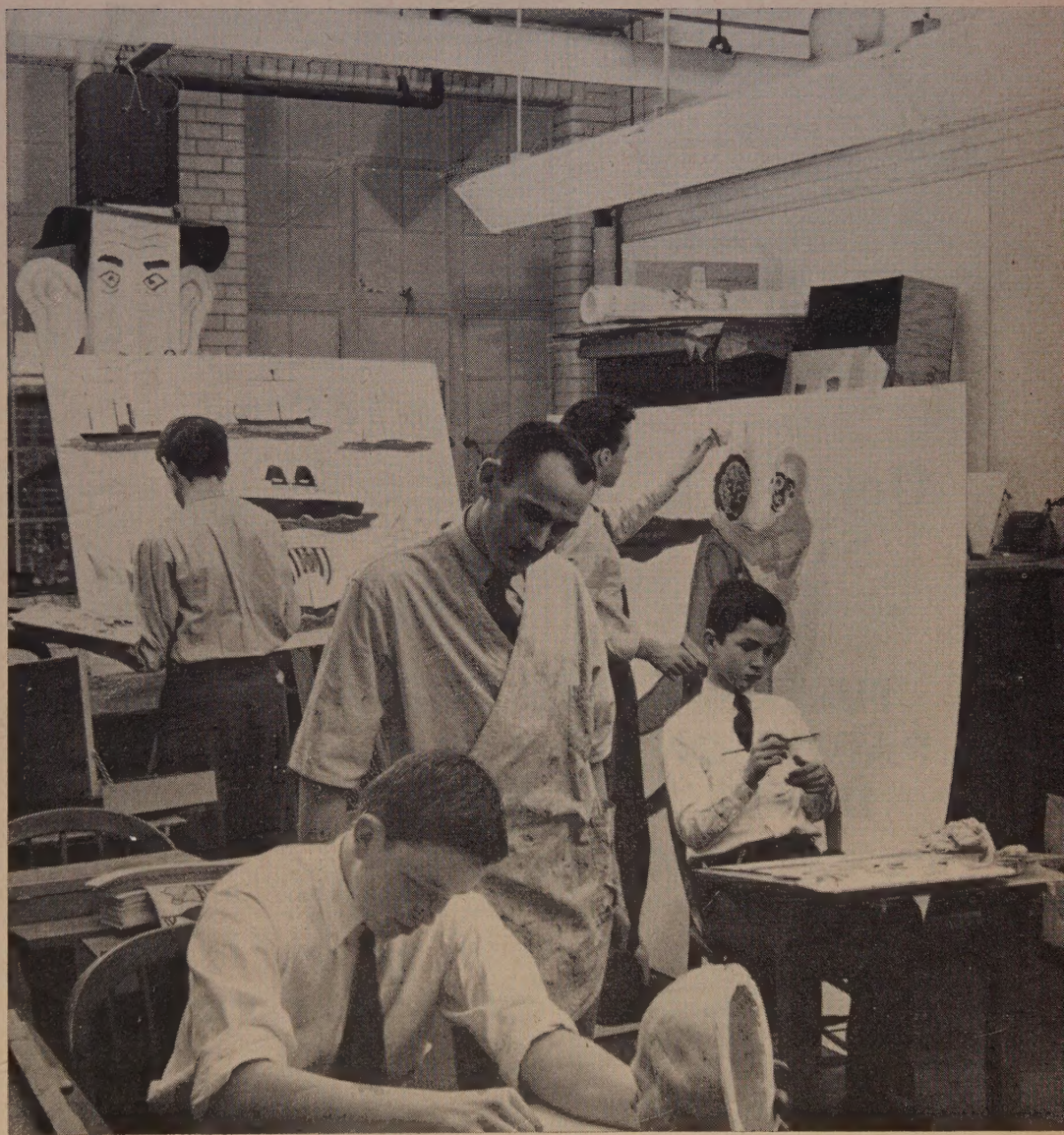


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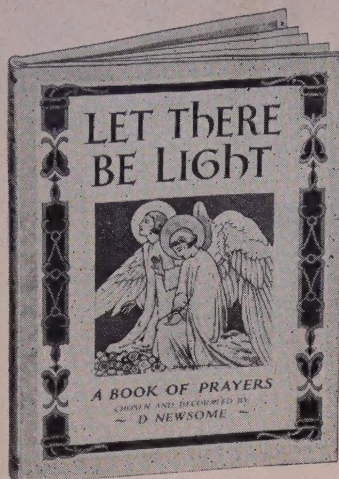


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The Living CHURCH

Volume 135

Established 1878

Number 5

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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3818 Chestnut St., Philadelphia 4

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154 East Erie St. 439 So. Western Ave.
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202 Conrad Bldg. 605 Market St.

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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Things To Come

August

4. Seventh Sunday after Trinity
6. Transfiguration
11. Eighth Sunday after Trinity
18. Ninth Sunday after Trinity
24. St. Bartholomew
25. Tenth Sunday after Trinity
28. Study Conference, National Canterbury Association, Sewanee, Tenn., to Sept. 4th.

September

1. Eleventh Sunday after Trinity
3. Conference on the "Nature of the Unity We Seek," World Council, Oberlin, Ohio, to 10th.
8. Twelfth Sunday after Trinity

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

BOOKS

Bennett on Kennett

WHITE KENNETT, 1660-1728, Bishop of Peterborough. By G. V. Bennett. Macmillan. Pp. xii, 290. \$8.50.

The name of White Kennett is scarcely known today. In the early 18th century he was such a controversial figure that when the Last Supper was painted for the altarpiece of a London church, Judas Iscariot was given the face of Dr. Kennett.

The present book is a detailed and sympathetic study of his role as politician, scholar, and Churchman. It will certainly prove useful to serious students of the period, but the high price and dry style of this book will not commend it to the general reader.

Roughly the first 150 pages deal with Kennett primarily as a Whig politician. Most American readers will not share Mr. Bennett's admiration for this aspect of British Christianity. Paradoxically, the subsequent chapters show Kennett as a diligent and energetic scholar, parish priest, and bishop.

There are valuable side-lights on 18th century Church life. Although mainly interested in practical affairs, Kennett would put many later prelates to shame with his deep concern for the reverent daily recitation of Matins and Evensong and his careful scrutiny of the credentials of candidates for ordination.

Mr. Bennett does not, however, develop many of the colorful incidents that would have made his subject of greater interest to a wider public.

H. BOONE PORTER, Jr.

THE A.F. OF L. IN THE TIME OF GOMPERTS. By Philip Taft. Harpers. Pp. xx + 508. \$6.75.

The American Federation of Labor and the Congress of Industrial Organizations are today joined as the AFL-CIO, mammoth labor organization. How the AFL started and the role that Churches — Roman Catholic, Anglican, and Protestant — played in this are described in Philip Taft's *The A.F. of L. In The Time of Gompers*.

Professor Taft devotes a whole chapter to religion and the AFL at its beginning, although religious personalities are scattered throughout the book. In his religious chapter, he outlines how the Presbyterians were the first to establish relations with the AFL, and how this later grew into the Federal Council of Churches contact. He also outlines the first work

ertaken by Roman Catholic leaders
ng their own members in Labor.
s labor unions will be a major force
merican life for many years to come,
t bishops, priests, and laypeople who
e laboring men and women in their
ches will find this first of two books
he AFL of value, as it gives the aver-
outsider a good feel of what makes
r unions tick. This first volume
les only the beginning years of AFL
n our Church was not active in the
r field the way it is today in some
eses and parishes. Anyone wishing to
where the Churches made the most
their opportunity and where they
ed the boat, and accordingly did not
ience one of the most effective pres-
groups in our life today, will find
Taft's book a gold mine of ideas.
ne bishop who read this book after
reviewer had started to write the
draft of this review commented that
now understood much better some of
things he had heard as a young man,
he had found in this book ideas
ch would help him bridge the gap
ween his laboring people and many
cesan officials.
uch a comment, to this reviewer,
es the book a necessity for social
tions chairmen on the diocesan level
o need to be able to attend labor
etings with a background knowledge
ow the organized labor movement as
ded by AFL came about.
usinessmen will also find this book
ul, for it gives them an idea of why
r leaders still today act as they did
e years ago, especially in relationship
e Church and other outside organi-
ons.

FREDERICK H. SONTAG

Books Received

UNDERSTANDING THE NEW TESTAMENT. By
ard Clark Kee and Franklin W. Young. Pren-
Hall. Pp. xvii, 492. \$7.95.

THE SCROLLS AND THE NEW TESTAMENT.
ed by Krister Stendahl. Harpers. Pp. ix,
\$4.

THE DEAD SEA SCROLLS. By Charles F. Pfeif-
Baker Book House. Pp. 107. \$2.50.

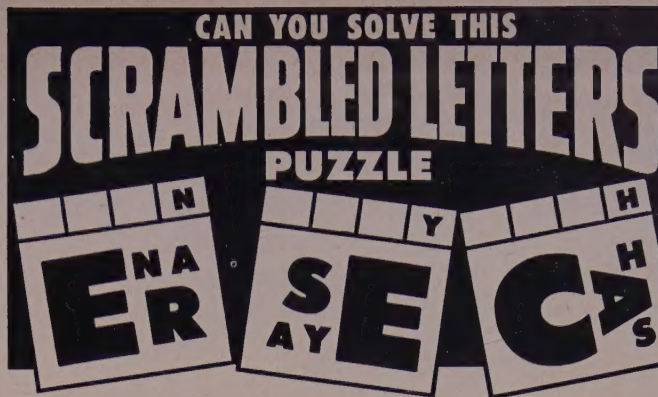
END OF THE OLDEST HILLS. By Daisy Pat
kwell. Illustrated by Gene Langley. Caldwell,
no: Catdon Printers. Pp. 141. \$4.

THE WILL AND THE WAY. A Study of Divine
vidence and Vocation. By Harry Blamires.
millan. Pp. xi, 128. \$3.

ACU CYCLE OF PRAYER

August

Brothers of St. Joseph, East Moriches, L. I.,
N. Y.
St. Clement's (St. Anna's Home) Philadel-
phia, Pa.
Christ Church By-the-Sea, Cristobal, C. Z.;
St. Augustine's, Croton-on-Hudson, N. Y.
St. James', Paso Robles, Calif.
Corpus Christi Ward, C.B.S., Mendham and
Sparta, N. J.
Teachers of the Children of God, Sag Har-
bor, L. I., N. Y.
St. Clare's Convent, Mount Sinai, L. I., N. Y.



There are three boxes in the puzzle. In each box are four letters that form a word. We'll start you off by writing the last letter of each word in the squares above the boxes. Can you put the other letters in the correct squares? Try it and see. When you have unscrambled the words correctly, write the 3-word sentence in coupon and mail for FREE GIFT!

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SEISEN-RYO

The picture shows some of the participants in the recent "spiritual rededication" of the new Seisen-Ryo Lodge at the Kiyosato Education Experiment Project (KEEP), which is the Brotherhood of St. Andrew's experiment in rural development in Japan.

Vested in cope and mitre is the Rev. Hidetoshi Nosse, Bishop of South Tokyo, with Bishop Makita of Tokyo and Bishop Kurose of Manchuria Japan standing behind him. In all, more than 500 persons attended the rededication, which was held July 7th (see the story in THE LIVING CHURCH of July 28th).

Because of the connection of KEEP with the Brotherhood of St. Andrew's, the St. Andrew's Day Collect was used at the rededication.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfill thy holy commandments; through the same Jesus Christ our Lord. Amen.

Book of Common Prayer

The Living Church

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

August 4, 1957

Until Further Notice"

Holy Trinity Church Ordered Closed by Bishop DeWolfe

By FREDERICK H. SONTAG

The 10-year use of Holy Trinity Church as a "battleground" came to an unexpected, though perhaps temporary, end on July 21st, when Bishop DeWolfe of Long Island ordered the rector, the Rev. Dr. Herman S. Sidener to close the church.

Under canon law, according to the bishop's statement (see box) a rector can close a church after proper counsel and judgment from his bishop. However, a church is rarely closed unless the congregation is dwindling.]

Bishop DeWolfe's drastic action ordered shut the six buildings attached to the Brooklyn Heights church. By a previous court order [L. C., July 21st], the Rev. William Melish is being allowed to live at the rectory. The bishop's action was taken "until further notice." His action had been precipitated by several events:

Before the 8:30 and 11:00 a.m. services at the church, Mr. Melish's supporters passed out to parishioners, visitors, police and women in the vestibule copies of a letter from Dr. Sidener rebuking the rector for having forbidden a Friday meeting at the parish house, and repeating their earlier request that he leave the parish.

The meeting in question had been held on Friday evening before, July 19th, at the parish house. On that day, Dr. Sidener sent wires to Mr. Melish and to Cameron Beadle, a leader of the pro-Melish forces, forbidding the holding of the meeting, at which the Rev. Jack B. McMichael, former head of the American Youth Congress and asserted supporter of Communist causes, according to the House of Representatives Un-American Activities Committee, was to be the speaker.

In his wire, Dr. Sidener forbade the holding of the meeting, and said it had been called without his permission. It was explained that it had been organized some time in advance. Some 40 persons attended the meeting, at which Mr. McMichael confined his talks to the general subject of the social implications of the Gospel. Mr. Melish did not attend the meeting, but his wife did. Mr. Beadle was asked if Mr. Melish had called the meeting, and would not comment.

In his sermon at the 11:00 o'clock service, Dr. Sidener dealt with, according to the New York Times, "what our religion

does and means." Stressing the values of compassion, humility, and loyalty to "vindicated authority," he applied these ideas to groups and churches divided into feuding factions. "You can't make a good omelet out of rotten eggs," he remarked.

Dr. Sidener announced the decision to close the church just before the service ended. The congregation was at first speechless, as was the case with reporters and public safety officials. One government agent, a Roman Catholic, who has been attending Holy Trinity for years as part of his regular duties, joyfully told this correspondent, "Now I have to go only to my Mass on Sunday, and not have this afterwards to spoil the taste."

Welcome at St. Ann's

Bishop DeWolfe suggested the Holy Trinity congregation attend services at St. Ann's Church, some two blocks away from Holy Trinity. It seats over 1,500, but its normal congregation runs to about 250. St. Ann's rector, the Rev. Melville Harcourt, said in a statement that Holy Trinity parishioners would all be welcome.

Throughout the emotion-packed reading of Bishop DeWolfe's letter and Dr. Sidener's statement, Mr. Melish and his wife sat silently in a rear pew. They had previously heartily joined in the hymn singing and the spoken congregational responses. He told reporters he had no comment at the time about the closing of the church.

Dr. Sidener did not attend the coffee and punch session after the last service. [On July 14th, at the coffee hour, Dr.

Sidener had been floored in a scuffle with a parishioner. The incident occurred when he was seated, writing his name and address on a card for a parishioner. According to a diocesan source, another member of the parish grabbed the card from Dr. Sidener's hands, and, when Dr. Sidener attempted to take it from him, tripped

Statement of Bishop DeWolfe:

"Reports that have come to me concerning the affairs of the church of the Holy Trinity, Brooklyn — the disturbances at the service and the coffee hour following — moved me, as the Father in God of the diocese, to express to you my godly judgment concerning this whole matter.

"My solemn judgment therefore to you, as the rector, is that the church and all the parish buildings be closed until the litigation is settled in the courts. I am moved to this conclusion because it is my responsibility as Bishop to see that nothing disturbs the peace of the church and I cannot tolerate the church edifice being used as a battleground.

"All the church buildings should be closed, and by this I mean all except the rectory, which temporarily, by stipulation of the court, may be used solely for living quarters for the Rev. William H. Melish and his family.

"As a devoted priest, I will of course expect you to follow my judgment and will ask you to read it to the congregation on Sunday next, July 21. I suggest that the communicants of the parish be instructed that they may make their communions and attend the diocesan church, St. Ann's, or any of the near-by parishes.

"Will you please express to the congregation my continued prayers and with this I send my blessing."

him up. Dr. Sidener's right leg and ankle were bruised.]

There were 12 police detectives scattered among the congregation. This detail, under command of Sgt. Robert McDermott, was increased by about 10 more officers from the Police Bureau of Special Services.

In the week after the church was closed,

a legal paper stating that the closing was illegal was issued by a group of lawyers headed by Mr. Beadle, who is considered by the Melish forces to be senior warden of the parish. It is stated that under both civil statute and church law, the vestry is charged with deciding all matters concerning church property. "In the discharge of our duties as the vestry, we shall be governed accordingly."

[Technically, the bishop's closing order applied to all of the parish buildings except the rectory. However, Leroy Peterson, an anti-Melish vestryman, stated that part of one building, which houses the Trinity Club, lodgings for 35 young men and women, would probably remain open. During the week after the closing, the pro-Melish forces remained in control of all buildings except the church proper. No services were held on St. James' Day, July 25th. Mr. Peterson said the Holmes Electric Protective Co. had been asked to wire the doors with burglar alarms.]

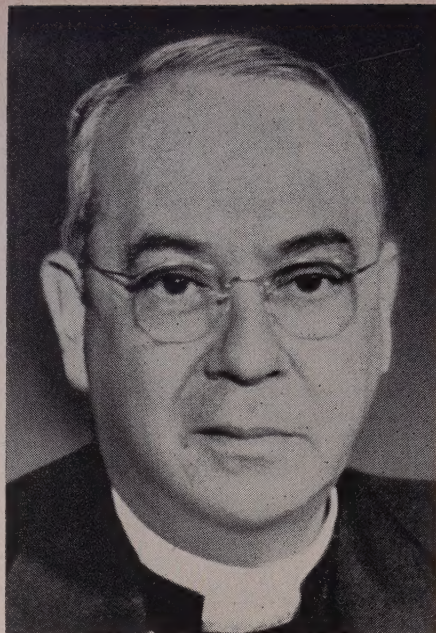
"Dr. Sidener has no authority to close the church and its buildings with or without the bishop's advice" it was stated by Mr. Beadle's group. "By civil statute, and under Canon 13, 'The vestry shall be agents and legal representatives of the parish in all matters concerning its corporate property and the relation of the parish to its clergy.'" He refused to comment for publication at this time on what further steps his group would take. He said he assumed Mr. Melish had been told about the statement issued but "he had nothing to do with it."

[Another court action in the complex situation was expected to take place in the week of July 28th. This was intended to straighten out the matter of how the church income was to be allocated. Before Dr. Sidener was declared legal rector of the church by the Appellate Division of the Brooklyn Supreme Court in June, a declaratory judgment on the allocation of funds was obtained from a lower court. It stated that income from endowments, etc., should be used to pay church expenses, not including Mr. Melish's salary, but that both sides in the dispute must agree on all disbursements. However, the pro-Melish forces have continued to handle the church's funds. Their opponents hope for another ruling in the new court action.]

Louisiana Church Retires Half Million Dollar Debt

Burning of mortgages in St. Martin's Church, Metairie, La., on June 30th marked the retirement of an indebtedness that totalled more than half a million dollars in 1951, when through the too-rapid expansion of St. Martin's School the parish was on the verge of bankruptcy.

Biggest factor in the recovery was the development of a church-owned subdivision in suburban New Orleans from which a handsome profit was realized. A fund campaign aided in paying initial operat-



BISHOP DeWOLFE

Statement of Dr. Sidener:

"Those who are familiar with the deplorable situation which has existed in the Church of the Holy Trinity, and have at heart the parish's well-being, cannot help but agree that the judgment of our Chief Pastor, the Bishop of Long Island, is in the best interests, not only of the parish, but of the entire Church at large.

"Consequently, in accordance with the godly counsel of the Bishop, and pursuant to Canon 45, Section 1 (a) and (b), of the Canons for the Government of the Protestant Episcopal Church in the United States of America, I am, as rector, taking this opportunity to announce that, effective tomorrow, Monday, July 22, 1957, the church and parish buildings, with the exception of the rectory, of the Church of the Holy Trinity, Brooklyn, New York, will be closed until further notice.

"As the Bishop has pointed out, our communicants will have opportunity to make their communions and to attend services at the near-by Diocesan Church, St. Ann's, or at any of the other neighboring Episcopal churches."

ing deficits of the school in 1951 to 1955. The parish retains ownership of the school and elects a majority of the trustees, although the school has a separate and independent administration.

More than 600 students will be enrolled in the coming year at this Church day school. The liquidation of debt both on the church building and the school clears the way for a \$200,000 building program for the church, for which \$155,000 has already been raised.

Deputies Elected at Diocesan Convention

Quincy

May 7th to 8th, Rock Island, Illinois

In his annual address Bishop Essex Quincy announced that he would call special synod in Galesburg, Ill., early 1958, to elect his successor. Bishop Essex who has been bishop of Quincy for years, will have reached the age for retirement before the 1958 General Convention.

GUEST SPEAKER: Bishop Scaife of Western New York.

ELECTIONS. General Convention deputies: clerical, Gordon E. Gillett, Frederick B. Wolf, Charles Gaskell, George DeGraff; lay, Joseph Haeffel, John Morgan, W. H. Van Wyke, and Carl Atkinson.

Southwestern Virginia

May 6th to 8th, Staunton.

Convention added a new department college work to the executive board, revised the ruling on General Convention that deputies will be elected the year advance of General Convention, and authorized the establishment of a new corporation to receive gifts, bequests, etc. for charitable and other purposes.

GUEST SPEAKER: Bishop Emrich Michigan.

BUDGET: \$204,818.50.

ELECTIONS: General Convention deputies: clerical, Robert Magill, Thomas Barrett, J. S. Wellford, Richard Beasley; lay, W. G. Stephenson, Hans Nash, Edmund Pendleton, Jr., Harry Forsyth. Alternates: clerical, William Macbeth, Robert Thomas, J. M. Cobb, E. T. Ferrell, Jr.; lay, J. Burrell, E. S. Mattingly, W. P. Burks, D. H. Ellis.

High Mass Celebrated At Texas Ordination

Something new in the diocese of Texas was the ordination to the priesthood of the Rev. Mitchell M. Keppler at a pontifical High Mass recently at St. Mary's Church, Houston. For the first time in the history of the Church in Houston, rochet, eucharistic vestments and altar hangings were used, and the Rt. Rev. F. P. Goddard, Suffragan of Texas, was vested in cope and mitre. Bishop Goddard, who was celebrant at the service and the ordaining bishop, was preceded by a crozier bearer and torch bearers, and the procession also included a thurifer.

Bishop Hines of Texas gave the benediction at the service, but was vested in the rochet and chimere, as has been customary in the diocese.

Fr. Keppler will continue to be in charge of St. Mary's Church, which he has served since his ordination as deacon. The church is located in a section of the city inhabited largely by Mexicans. As the neighborhood is an impoverished one, the church has engaged in settlement house work with the financial assistance of some of the larger churches of the city. The church membership has grown under the leadership of Fr. Keppler.

Three Well-Known Clergymen Die

Three well-known clergymen who have served the Church in widely scattered parts of the world have died in recent months. They are: The Most Rev. Alfred Walter Averill, former Primate of New Zealand; Dr. John Morgan, Archbishop of Wales; and the Ven. David Sidney William Hoey, Archdeacon of the diocese of Melanesia.

Dr. Averill died in his home in Christchurch, New Zealand, on July 7th at the age of 91. He began his career in 1888 with a curacy at St. George's, Hanover Square, London, and was ordained in 1891. In 1910 he became a bishop, doing much of his episcopal work among the Maoris. From 1925 until his retirement in 1940 he was Archbishop of the Church of the Province of New Zealand, and to thousands of New Zealanders was affectionately known as the "Grand Old Man of the Church."

Dr. Morgan died June 26th in a London hospital where he had recently undergone a major operation. He was 71. Dr. Morgan, ordained in 1911, was enthroned as the fourth Archbishop of Wales in 1949, at Llandaff Cathedral, Cardiff, where he had once been a choirboy.

On May 26th, while travelling on board a small native cutter in the Solomon Islands, a sudden squall threw Archdeacon Hoey and his companions, two Melanesian natives and Mr. David C. Ross, a lay member of the mission staff, into the sea. Mr. Ross disappeared immediately, but Archdeacon Hoey clung to the overturned cutter while the two natives swam to the shore for help. After about nine hours in the water the natives made shore, and boats and a plane were sent out to search the area. No trace of the cutter could be found, however, and both Archdeacon Hoey and Mr. Ross are presumed dead.

Archdeacon Hoey was ordained in England in 1944 and joined the mission in Melanesia in 1946, serving first as inspector of schools and later as headmaster of St. Mary's School, Maravovo, Solomon Islands. Mr. Ross had been an electrical engineer on the staff since early in 1956.

Western North Carolina Diocese Acquires Estate

"Intheoaks," the 100-acre estate of the late Mr. and Mrs. Franklin S. Terry, at Black Mountain, N. C., has been officially deeded to the diocese of Western North Carolina. The estate was first offered to Dr. Norman Vincent Peale, since Mrs. Terry had so specified in her will, and when he did not accept it, the property came to the national Episcopal Church, which in turn deeded it to Western North Carolina to be developed as a diocesan center. The will provides that the proper-

ty must be used for "religious purposes in perpetuity."

Bishop Henry of Western North Carolina has named the Rev. Kenneth Donald, rector of St. James Church, Black Mountain, as chairman of a management committee for the property, until long range plans are developed.

The estate includes a large partly furnished house with a music room, gymnasium, swimming pool and bowling alleys, as well as farm buildings, gardens, a three-hole golf course, servants' quarters and several other smaller houses.

Tentative plans call for using the property as a permanent headquarters for the bishop, as well as a place for diocesan retreats, conventions, conferences, etc. The grounds would be adequate for a school or other religious institution, also.

New Guinea Church to Be Built on Battlefield

A new Anglican church which is being built at Gona in Papua, New Guinea, on the site of some of the bitterest fighting in the New Guinea campaigns of World War II, is expected to be consecrated within the next few months.

The veteran troops of the Australian Seventh Division entered Gona in December, 1942, and with the assistance of U. S. units, eliminated the Japanese forces in the surrounding area in four months of heavy fighting, much of which took place on the land of the Holy Cross Anglican Mission. The entire mission was destroyed, including the church, and only a wooden cross was left standing among the shell holes.



RNS Photo

Washington Cathedral, Washington, D. C., dedicated three stained glass windows honoring John Wesley, founder of Methodism, and his brother Charles. The windows were a gift from Chaplain Robert N. Stretch of the U. S. Navy Reserve and his sister Florence, given in memory of their parents and brother. Shown from left are: Chaplain Stretch, his sister, and Canon Arterton of the cathedral.

From Far and Wide

70 Clients, 500 Hours Is Record of Counseling Center

Nearly 500 hours of counseling for 70 clients in one year is the record of the Pastoral Counseling Center of Holy Trinity-by-the-Sea, Daytona Beach, Fla. These clients have offered a total of \$750 toward the cost of upkeep of the center, according to the Rev. William B. Kenworthy, Jr., in charge of the project, which has the enthusiastic approval of the rector, the Rev. J. Saxton Wolfe, and the vestry of the parish. Begun as a local project, the service of the center has spread and people come from as far as 75 miles for regular counseling. The center is believed to be the only one of its kind in a city as small as Daytona Beach.

A former instructor in New Testament at Nashotah House with a degree of master of education from the University of Florida, Fr. Kenworthy finds his experience as an army chaplain in World War II a valuable asset. He says that there are roughly three classes into which people can be grouped as regards their length of counseling:

Three "Terms"

(1) Those who come for specific information. These seldom come over a long period. Of the 70 persons who have used the Center, 25 came but once; 10 came twice; and eight came three times. Some of the "short-termers" discovered that what could be offered was not what they wanted. The rest were either people who wanted to talk about change of occupation or schools to attend, or were transients.

(2) "Middle termers" are those whose problems are clear to them, but who feel the need of talking them through. These might come to the Center from three to ten times.

(3) The "long termers" are those who have embarked on the adventure of self-discovery, says Fr. Kenworthy, or who are involved in complicated interpersonal relationships that take much study. Some have come almost regularly since the center opened. Ten persons have been counseling for 20 weeks; three of these for nearly 40 weeks.

The Center was originally a community project offered by the parish to the city of Daytona Beach as a help in the generally wide demand for counseling. Religious affiliation is no criteria for the Center's use. Religion is frequently a part of the problem of those who come. Not only Churchpeople but also Baptists, Roman Catholics, Jews, and Methodists have used the Center; referrals have come from some of the welfare agencies and from various local doctors and lawyers.

New Chapel, "Bishop's Bowl" At Annie Wright At Graduation Time

Commencement was the occasion of the dedication of the new Chapel of St. Mary at the Annie Wright Seminary, Tacoma, Wash., and of a new pipe organ for Raynor Chapel.

The small chapel is a memorial to the Rt. Rev. Thomas Jenkins, former Bishop of Nevada, father of the headmistress, Ruth Jenkins; to the school's first graduate of 1886, and others. It has furnishings designed by Lance Gowen with a triptych of the Virgin and Child painted in oil on gold leaf by Jane Johnston.

The Bishop's Bowl, a new award at the Annie Wright Seminary, was made for the first time to Nancy Baskin, a member of the 1957 graduating class. Nancy will attend Stanford University where she was admitted with "Honors at Entrance."

The Bowl was presented at graduation to the school by Bishop Bayne of Olympia and will be awarded annually for distinction in the arts. Speaking of the purpose of the award the bishop said: "We have many awards for excellence, in personal qualities, in scholarship, indeed in the proficiency in the arts, but to me there is another important qualification. That our training in the arts must not be simply an accomplishment, but must be put to use to beautify the lives of people and to make glad the hearts of God's children."

\$100,000 Expansion Plans For New York City School

A \$100,000 expansion program which will add three floors to Grace Church School, and make it one of New York City's most modern primary educational plants, was scheduled to begin in mid-June. It is hoped that largely expanded science and library facilities as well as a new music room and an audio-visual aids department will be ready for use by the opening of school next September.

Owned and operated by Grace Church, the school was originally founded in 1894 as a boarding school for the Church's choir boys. In 1947 it was completely reorganized as an elementary day school for boys and girls, in which primary emphasis is placed on the moral and spiritual values of the Judeo-Christian tradition and on sound preparation for secondary school. The program includes regular attendance at chapel services, a thorough grounding in academic fundamentals, an opportunity for exploring creative fields, and physical education.

"The Grace Church School policy and tradition of opening its doors to children of all denominations and all races, and of maintaining a 20% ratio of scholarship pupils will be maintained," Headmaster Grant told an enthusiastic parents' meet-



Bishop Bayne, Nancy Baskin, Ruth Jenkins with Bowl, in front of new portrait of Bishop Bayne.

ing. "The expansion is not aimed at accommodating a largely increased enrollment; rather it will better enable Grace Church School to maintain the acceptance it has established for its graduates in leading secondary schools at a time when entrance requirements are becoming increasingly demanding."

Ivinson Hall Closes

Jane Ivinson Memorial Hall, Laramie, Wyo., a school for girls in grades 7 to 12, is closing, according to an announcement June 26th by Bishop Hunter of Wyoming.

Ivinson Hall, established in 1921, apparently no longer meets a need in the area, according to Bishop Hunter. When the school was founded by Bishop Thomas 36 years ago, families were isolated so far as educational opportunities were concerned; now consolidated schools and school bus service have made public schools accessible to all. Bishop Hunter's statement closed by saying, "We shall ever be grateful to those who have made Ivinson Hall possible, to those who have served on her staff through the years, and to all of the many fine girls who have come to Ivinson Hall. . . ."



Warden Jahncke holds mortgages of St. Martin's Church and school, Metairie, La., while O. E. Haring, a school founder, ignites them. Steadying the urn is Headmaster E. O. Van Slate, while the Rev. H. C. McKee, rector, and J. W. Wilson, real estate committee chairman, watch the proceedings.

Huddleston Book Wins Race Relations Prize

Naught for Your Comfort, a volume of memoirs by the Rev. Trevor Huddleston attacking South Africa's racial policies, has won the 1957 Anisfield-Wolf award presented annually under the sponsorship of the *Saturday Review*. The award of \$2,000 is given to the work, or works, dealing most sympathetically and intelligently with the problems of race relations.

Fr. Huddleston, a member of the Community of the Resurrection, is a citizen of South Africa and spent 12 years there as head of the Community in South Africa. The *Saturday Review* states that his book "probes deeply into the effects upon both black and white Africans, of inhabitants' forced removal from the red-roofed village of Sophiatown to a native 'location.'"

Lillian Smith, a member of the 1957 Anisfield-Wolf Award Committee, writes: "These memoirs are concerned in large part with the people Fr. Huddleston knew well whose lives were torn and dehumanized by 'the system.' But there is a second theme: which has to do with the effect of *apartheid* on the minds and hearts of the white people who have given their consent to this way of life. It is this double view, this awareness of evil's two faces, that makes this book of value."



During 99th anniversary commencement program at Shattuck School, Faribault, Minn., Rev. S. W. Goldsmith, headmaster, blessed site where a new rectory will be built. Assisting: Rev. J. M. McKee, acolytes.

Headmaster Chosen

The Rev. Robert G. Metters, recently rector of Emmanuel Church, Boston, Mass., has been elected headmaster of St. George's School, Spokane, Wash. St. George's is a coeducational preparatory day school which was founded in 1955.

Fr. Metters, born in Norwood, Mass. in 1912, was ordained in 1938 while curate of St. Paul's Church, Chestnut Hill, Philadelphia. After serving as a Navy chaplain from 1941 to 1946, he came to Emmanuel in Boston. Fr. Metters has been active in the field of mental health and has served as president of the Massachusetts Association for Mental Health.

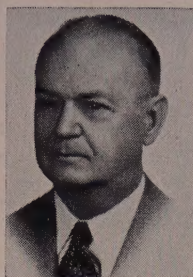
Corps to Banish Parochialism Grows



Mr. Goeb, "a dedicated layman," and his family: wife Jane; his sons Larry and Jimmy.



Mr. Borneman sees beyond the parish boundary.



Mr. Plant knows the Church; the Church knows him.

Find the man in Diocese X who cares enough about the bad case of parochialism that is gripping the Church to want to be part of the corps that wipes it out. The search for such laymen is the current business of THE LIVING CHURCH Campaign. Over half a hundred men will be enlisted as volunteer diocesan chairmen, and they in turn will seek the help of other Campaign workers numbering, in total, about 1,000.

The goal of THE LIVING CHURCH Campaign, and, therefore, of its corps of volunteer workers is to confront Churchpeople, especially parish leaders, with the fact that the Church does not stop at the edge of the parish and that what the Church does beyond the parish is personally important to them as individuals. Once enough Churchpeople are thus convinced the scourge of parochialism will have been banished.

Northern Indiana

One recently appointed diocesan chairman is H. ROSS BORNEMAN, a life-time Churchman and an industrial executive. His diocese is Northern Indiana.

Mr. Borneman is a communicant of St. John's Church, Elkhart, Ind., and is serving his second term on the vestry there. He was born in Elkhart in 1915, attended school there, and was graduated from Dartmouth in 1938. After entering the Navy in 1941 as an ensign he was assigned to minesweeper duty and took part in a number of Pacific Theater actions. He was released by the Navy with the rank of Lieutenant Commander in 1945.

In 1946 Ross Borneman married Barbara Beardsley. They now have two sons and a daughter.

Mr. Borneman is vice president of Elkhart Products, which manufactures fabricated fittings. He is an active Ro-

tarian and is the Mid-West Alumni Representative of Dartmouth.

Obviously a man who sees beyond the parish boundary, Mr. Borneman is a delegate to his provincial synod this year.

Michigan

Another industrial executive, as well as a newly ordained priest, is the Rev. FLETCHER PLANT, chairman for the diocese of Michigan. Although the Campaign plan is to appoint laymen as diocesan chairmen, Mr. Plant, a businessman in Holy Orders, was chosen because, although he is a clergyman, he continues as vice president of the Austin Company, engineers and builders, Detroit, and because of his notable history as an active layman. He was diocesan layreader for 25 years, diocesan chairman of missions; treasurer, vestryman, and senior warden of St. James' Church, Birmingham, Mich., and teacher of lay reader classes in that parish. His extensive knowledge of the Church and the fact that he is known by Churchpeople throughout the diocese equip him well for his job in THE LIVING CHURCH Campaign.

He was ordained deacon in June, 1956, and priest on June 30, 1957.

A graduate of Ohio Northern University, Ada, Ohio, Mr. Plant holds the bachelor's and doctor's degree. He is married and has two sons.

Chicago

HAMILTON S. NEWSOM who has just been appointed Chicago diocesan chairman for THE LIVING CHURCH Campaign, is a vestryman of Grace Church, Hinsdale, Ill., where he has been a communicant for the past six years.

A life-long Churchman, Mr. Newsom has had a variety of parish experience in St. Mark's, Glen Ellyn, Trinity Church, Wheaton, and St. John's, Naperville, as

a member of the Bishop's Committee, a vestryman, and a junior warden.

He has been a member of the diocesan council for the past three years and was an alternate to the 1955 General Convention. He is a member of the board of directors of McLaren Center and a director of the Catholic Club. He is also a member of the Brotherhood of St. Andrew and of the A.C.U. As a member of the diocesan council he is active in the work of the Urban Department, and in his parish he is chairman of the music committee and a member of the parish choir.

His wife is a member of the parish altar guild and of the Woman's Board of Bishop Anderson House. The Newsoms have two married sons and seven grandchildren.

Mr. Newsom is a broker for edible nuts. He attended school in Germany and at the University of Wisconsin. During World War I he served as a pilot with the rank of lieutenant in the Aviation Signal Corps.

In accepting his appointment Mr. Newsom said: "It is very important that the Episcopal Church be served by a magazine such as THE LIVING CHURCH. I firmly believe that by increasing its circulation materially the magazine can serve the Church even better."

Milwaukee

EUGENE GOEB, described by his pastor as "a dedicated layman at the parish and diocesan levels," will head the Campaign in the diocese of Milwaukee.

Chairman of the Northshore Convocation of the Episcopal Churchmen of the diocese, Mr. Goeb is a former vestryman of St. James Church, Milwaukee, at which parish he also served as chairman for the Diocesan Advance Fund. He and his wife, Jane, were co-presidents of the Young Couples' Group at St. James.

The Goebes became communicants of St. Peter's, West Allis, Wis., a little over a year ago. Mrs. Goeb is newly elected president of the Woman's Auxiliary of that growing mission, and the two Goeb sons, Larry, aged seven, and Jimmy, four, attend St. Peter's Sunday School.

Mr. Goeb is a graduate in civil engineering of Marquette University, served as a Marine Corps sergeant, and now does promotional work for the Portland Cement Associates.

EDITORIALS

Domesticating the Infinite

Those of the clergy who were privileged to study under the late Burton Scott Easton, for many years professor of New Testament at the General Theological Seminary, will recall how, in commenting upon St. Mark 9:2-8 (or the parallel material in St. Matthew and St. Luke), he would cock his head at that precise angle at which Dr. Easton alone could cock his head and, in the measured cadence that characterized a solemn Estonian utterance, would say to the class: "Gentlemen, the Transfiguration means that you cannot domesticate the Infinite."

This interpretation may not exhaust the meaning of that great turning point in our Lord's life which the Church commemorates every year on August 6th, but it does give us something worthwhile to think about every time the feast of the Transfiguration comes around.

The story is told most straightforwardly and directly in St. Mark's account. Jesus takes with Him Peter, James, and John and brings them up into a high mountain, where He is "transfigured" before them. His clothing becomes "shining, exceedingly white as snow." There appear in the scene Elijah and Moses, who talk with Jesus. Peter must have been greatly impressed, for he wants to linger there. "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias [Elijah]." At that point a cloud overshadows them, and there comes a voice from the cloud: "This is my beloved Son: hear him." And as they look around — apparently somewhat startled — they see "no man any more, save Jesus only with themselves."

Peter wanted to stay right there on the mountain top and enjoy the vision. He wanted to make "three tabernacles" to captivate as it were the three celestial figures and hold them there for his own selfish — if mystical — enjoyment. He wanted to domesticate the Infinite.

But the central figure was the Son of God. He, in His divine glory, cannot be held down to any one spot, to be used or enjoyed by this or that individual, by this or that race, by this or that social or intellectual class. For He is Saviour of the world, the Lord of all. "This is My beloved Son: hear Him."

Yet men persist in the attempt to domesticate the Son of God, to make Him serve their own petty interests, to use Him for their selfish ends. This may, indeed, be done unconsciously and may take many

forms. One form is that of parochialism — often referred to as the scourge of the Episcopal Church. Parochialism, when one thinks about it, fits this fault as a hand fits a glove. For parochialism is essentially the enjoyment of religious privileges for one's own little social circle, in callous indifference to the teeming world about it.

Loyalty to one's parish, interest in the affairs of one's group, is a fine thing in itself. But it needs always to be held in relation to larger loyalties — the diocese, the national Church, the whole Church of Christ, the world. And it is these larger claims that are so often forgotten, so easily ignored.

Here is a thought for every one of us as we approach the feast of the Transfiguration. Am I constantly aware of the larger work of Christ in the world? Do I see my own parish as the primary entity (with the rest of the Church a kind of optional appendage), or is my loyalty directed to the whole Church of Christ, of which my own parish is the local manifestation?

Two Prayers For the Transfiguration

O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

(American) Book of Common Prayer

O Almighty and Everlasting God, whose blessed Son revealed himself to his chosen Apostles when he was transfigured on the holy Mount, and amidst the excellent glory spake with Moses and Elijah of his decease which he should accomplish at Jerusalem: Grant to us thy servants that, beholding the brightness of thy countenance, we may be strengthened to bear the cross; through the same Jesus Christ our Lord. Amen.

Scottish Book of Common Prayer

The Collect for the Transfiguration in the American Prayer book was composed by the Rev. Dr. William Reed Huntington for the revision of 1892, which restored the feast as a Red Letter Day with Proper Collect, Epistle, and Gospel. Appropriately enough, Dr. Huntington wrote this Collect on top of Mt. Sargent on Mt. Desert Island, Maine. It is based chiefly on the Gospel for the Day, St. Luke 9:28f.

The Collect for the Transfiguration from the Scottish Prayer Book — given here as a matter of interest — is also based upon St. Luke's account of the event, as well as upon the Epistle for the Day, although somewhat curiously St. Matthew's account is substituted for the Gospel in the Scottish Book.

The Great Gap

In her article, "The Center of Life," in this fall educational number of *THE LIVING CHURCH* [see p. 16], Mary Harley Jenks, principal of St. Mary's-in-the-Mountains, Littleton, N. H., states cogently the case for the independent school in terms of its ability to provide definite religious instruction in the context of its overall curriculum.

This point has been made many times before, but we think it can bear repetition. Miss Jenks puts it clearly:

"What a school omits has as vital an effect upon the child's thinking and feeling as what it teaches. If all subject matter is presented without its religious setting and implications, the child is being taught that the universe is essentially secular. If religion is left out of the fatefully vital impact of school on child, the child learns that religion is something that does not belong in certain of the most important hours and experiences of the day. We know to our sorrow that this learning is effective."

Miss Jenks has here put her finger on the crux of the question. The religious dimension is the great gap which the public schools, having to function as they do in a religiously pluralistic society, cannot in the nature of the case provide. Even if they offered a type of non-denominational religious instruction, it is doubtful how significant an impact this would make. It could hardly compete, in terms of results, with the efforts of "the schools committed to the teachings of a specific Church," which, Miss Jenks goes on to add, have in her opinion "a better opportunity to fire the religious consciousness of their students."

We agree wholeheartedly with Miss Jenks on this point and are glad to publish her article.

At the same time, if what Miss Jenks says is true—and we believe that it is—then the type of education which she recommends should be made more widely available to the Church's boys and girls. It is true that for many a child the answer is a Church boarding school.

But unless scholarship aid is available for a particular child, only the more well-to-do parents can afford to send their children to such schools. If Church-sponsored schools can get the religious dimension across so much more effectively than other types, there need to be more such schools for those children for whom, for one reason or another, the boarding school may not be the answer.

In other words there is a crying need for more Church-sponsored day schools.

Recent years have indeed seen the establishment of a number of such schools by individual parishes. Still, they are by and large the exception rather than the rule. By far the great majority of them operate only at the nursery- or grade-school level. A parish will

start out, let us say, with a nursery school and then perhaps add a grade a year for a few years.

These indeed represent genuine attempts in one way or another to provide the religious dimension in relation to the curriculum itself.

But we submit that the need for this is greatest of all at the high school level. It is in their teens that boys and girls begin to try their wings, to assert their independence, to question what they have been taught. If they are to be directed to the answers which the Church believes are right, such direction can best come from within the context of their general education—and from informed and devout Churchpeople other than their parents.

It is at the high school level, therefore, that we think the establishment of Church day schools should begin. In a large city, with a number of parishes, why should not all of these combine to set up a Church high school? In some cases the diocese might assist in the project, in others it might be initially undertaken by the diocese.

But however the local details of launching and maintaining a school of this sort might vary, we believe the project is one that would in time pay incalculable dividends in terms of informed and devoted Church men.

Essay Contest

It is our happy privilege every year in the fall educational number of our magazine to announce the subject for *THE LIVING CHURCH* Church School Essay Contest for the ensuing year.

Accordingly, we announce that the subject we have chosen for the 1958 Essay Contest is that of Christian Race Relations.

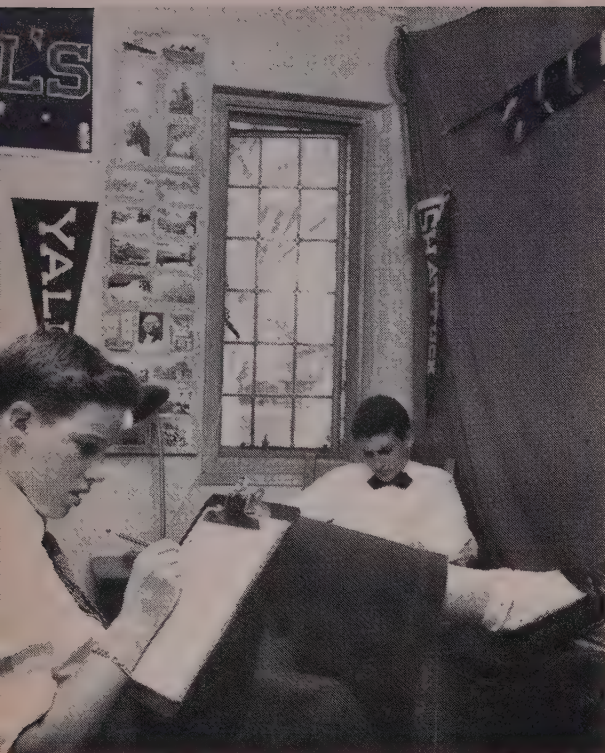
In this context the word "Christian" is all important. The subject may be approached or presented under any relevant aspect the essayist chooses, provided it is in some manner treated from the Christian point of view. What does Christianity imply in regard to relations between the several races of mankind? What difference should professed Christianity make in one's attitude toward members of other races?

Prizes in this, the 15th contest, will be as usual: First, a gold medal and \$100; second prize, a silver medal and \$50; third prize, a silver medal and \$25.

A bronze medal will also be made available to each school that elects to conduct an intramural contest on the subject of the essay, to be awarded to the student of the school's own selection.

The official rules and other information about the contest will be announced in the fall at about the time school begins.

Prizewinners will be announced in the spring, 1958, educational number of *THE LIVING CHURCH*.



ST. PAUL'S SCHOOL, CONCORD, N. H.

Is the "gifted child" being neglected in present-day American education? An increasing number of educators seem to feel that he is — a situation which is likely to cause, among several consequences, a serious shortage of trained leaders in the country in the future. While there is a certain danger in a parent or teacher pushing a child too hard, it is now recognized that talents and abilities may never be developed if parents and teachers do not learn to recognize them and to make the most of them.

Where do the Church schools fit into this picture? Statements received by *THE LIVING CHURCH* from some of the schools indicate that they are concerned about the problem and have coped with it in various ways. While there is a difference of opinion as to exactly what is the best approach, the schools seem to agree that, for both the slow and the fast learner, treating the student as an individual is important.

The term "gifted child" is rather hard to define. **Watkinson School**, Hartford, Conn., considers the gifted child to be "one of superior physical, emotional, and intellectual ability and stability." Admitting that a child who is merely precocious intellectually may need special help, it refuses to consider him "gifted." An article in the May 13th issue of *Newsweek*, which tells

What About th

parents how to spot a gifted child, states that he is usually taller, huskier, and stronger than contemporaries. The term "gifted" does not refer specifically to the obvious "genius," but to those whose talents are less easily recognizable. While the *Newsweek* article defines the exceptionally gifted student as one with an IQ of 135 or more, other criteria than the IQ may be important in determining talents in various areas of creativity. A number of tests are used by the schools to pick out the students with the highest potential learning ability.

Student Body Above Average

St. Andrew's School, Middletown, Del., states that it is not interested in the "gifted child." It qualifies this, however, by pointing out that the student body as a whole is above average in ability, and that the school is very much interested in the able and ambitious student. (St. Andrew's objects to the word "child" as applied to its 12 to 18-year-old students, as well as to the word "gifted.") The school feels that because of its small size (153 students) it is not necessary to separate most classes into fast and slow divisions. It does have such divisions in senior English, where the better students, after completing basic work, go on to work of greater difficulty. While the usual load is four courses per year, the school permits some of the younger students to take five. St. Andrew's is planning to improve its program for able students in the next year or so. Changes are planned partly because of an Advanced Placement Program, by which certain students are allowed to enter college early.

Another school which disclaims any special interest in the gifted child is **St. Mary's**, Peekskill, N. Y. St. Mary's does offer

Gifted Child”?

By Martha Prince

special classes in music or art to talented girls, presumably girls whose gifts are in those fields. (In contrast, a special curriculum for gifted students in the Harrisburg, Pa., public school system consists of allowing students to drop music and art in order to schedule more classes in English and mathematics!)

St. Mary's summarizes its views on the subject thus:

“The educational philosophy of St. Mary's School is based on an acceptance of the fact that there are as many ways to teach girls as there are girls to be taught. Consequently the school believes that only through a realistic approach to discover the natural differences in our girls may they be educated to the fullest use of their individual capacities.”

A school which does want to enroll gifted students is **St. Mary's-in-the-Mountains**, Littleton, N. H. This school, which is wholly college preparatory, has more and less demanding courses, called College Preparatory Courses I and II. Scholastic Aptitude tests are used to determine intellectual powers.

From Latin to Greek

St. John Baptist School, Mendham, N. J., also considers its small size an asset in giving individual attention to students. It cites as an example two girls in a seventh-grade arithmetic class who were unusually quick to learn. While the others in the class completed the usual seventh-grade work, these two girls completed seventh and most of eighth-grade arithmetic, so that they can enter ninth-grade algebra next year. Two advanced Latin students are to start studying Greek next year, at their request, and an advanced algebra class is to be held outside of school hours.

Episcopal Academy, Philadelphia, aims to “stimulate the intelligence of every boy from kindergarten to graduation.” Tests and advanced sections are used, and students in the Upper School may take more subjects and enter special courses.

At **Iolani School**, Honolulu, no one can get an “A” grade in a course without doing work beyond that required in class. The school also brings in specialists to teach after school classes for short periods. For instance, Dr. C. Kenneth Mees, a man distinguished in the field of optics, gave eight lectures on optics to a selected group from the physics classes. Iolani also plans to add more advanced mathematics and language classes soon.

Margaret Hall School, Versailles, Ky., feels that the gifted child should be kept



ST. MARY'S, PEEKSKILL, N. Y.



ST. PAUL'S, CONCORD, N. H.



ST. JOHN BAPTIST SCHOOL, MENDHAM, N. J.

with her age group, at least through the junior year of high school. Her program is broadened, however, to include an extra course or two. Extra courses offered include classical Greek, Russian history, and German. Extra projects are also assigned within the usual courses.

Special School Session

As these examples have indicated, schools often provide for the fast learner by broadening the studies for an individual in a regular class, by offering a wider range of courses, by individual instruction, or by special sections for fast and slow learners. One school, however, **St. Paul's**, Concord, N. H., is planning a special school session especially for gifted students.

Like some of the other schools mentioned, St. Paul's has offered its regular students advanced work if they showed unusual ability, by tests or classroom work. Its courses for seniors include first or second year calculus, second year chemistry, a seminar course in history, fifth and sixth year level work in modern and ancient languages including Greek and Russian, advanced creative writing courses, philosophy and logic courses, and individual directed work in public affairs.

Perhaps in part because of the wide range of courses offered in its regular year, and because it is a large school with a spacious campus, fine library, and other facilities, St. Paul's is to initiate a new approach to the teaching of the gifted student in 1958. Called the Advanced Studies Program, it is sponsored jointly by the school and the Department of Education of the state of New Hampshire, and will receive aid from the Ford Foundation.

The program, a six-weeks' summer session, is the first to correlate public and private education to offer extra opportunities to gifted students. It is restricted to New Hampshire public and parochial high school boys and teachers and to undergraduates in New Hampshire colleges. There will be 100 high school boys, and not more than 30 "interns," the teachers and college students, who will get on-the-job training in the instruction of the gifted boys. A faculty of 10 will be drawn from the regular faculty of the school at first, with the idea that other college and secondary school teachers may be brought in eventually.

A student will take one course, the equivalent to a one-year high school course, during the six weeks' session. The courses to be offered will depend on what students are most interested in. The credit which the student receives will be forwarded to



Fifth-grade boys from Episcopal School for Boys, Honolulu, made this mural depicting President Eisenhower's life: from left — as a farm boy, football at West Point, directing a battle, presidency at Columbia University, and at the White House. A photograph of the mural was sent to the President, who wrote the boys expressing his delight and interest. "I am highly complimented . . ." said the President.

his prospective college. The program is not intended to accelerate the student's high school program, but to broaden it and, if possible, give him advanced standing in college. Students will be chosen by tests, high school grades, recommendations, and interviews. Those between the junior and senior year in high school will get first consideration for the first year, but all high school boys will be eligible. Scholarships, paid for by the Ford Foundation's Fund for the Advancement of Education, will be available in varying amounts on the basis of need, to meet the \$600 charge for the six-weeks' session.

Advantages of Private Schools

The parents of Robert Strom, who recently won \$192,000 on a television quiz show, feel that he should stay in public school because, "Private schools are not geared to the gifted child any more than the public schools." As educators throughout the country have become aware that talents have been wasted under present

educational methods, both public and private schools are trying to do something about the situation. However, by their nature, private schools have a certain advantage in this respect.

Most private schools have much smaller classes than public schools, enabling teachers to give more individual attention to individual students. In addition, being able to select their students, they do not generally have the large numbers of below average students whom the public schools are required to enroll.

There is probably no single type of school or program which would be suitable for all gifted children, as talents and abilities are an especially individual matter. Watkinson School, describing its program as the "the appropriate answer for many gifted children," adds that it does not feel it has the answer for all of them, "as of course no one thing ever is such an answer." On the whole, the Church schools are endeavoring to bring out the potential abilities of all their students.

Signs to Look For

Dorothy Barclay, writing for the New York Times early this July, reported a number of signs which parents are to be alerted to in their child as a guide to possible intellectual superiority:

- ✓ A large vocabulary, accurately used.
- ✓ The use of phrases and sentences at an early age.
- ✓ The ability to tell or reproduce a story.

- ✓ Keen observation and retention of information about things.
- ✓ Interest in books and later enjoyment of atlases, dictionaries, and encyclopedias.
- ✓ Interest in calendars and clocks.
- ✓ The ability to concentrate longer than most children.
- ✓ Early discovery of cause-and-effect relationships.
- ✓ Early development of reading ability.
- ✓ Proficiency in drawing, music, or other art forms.



ST. ANDREW'S, MIDDLETOWN, DEL.

The Church School is peculiarly fitted
to put religion where it belongs

The Center of Life

By Mary Harley Jenks, A.B., M.A.*

Principal, St. Mary's-in-the-Mountains, Littleton, N. H.

It is one of the ironies of contemporary American education that the cry "educate the whole child" coexists in most schools with an intensified starvation of the child's spiritual life. The question of religious teaching in the tax-supported schools of a supposedly Christian land guided by a doctrine of separation of Church and State and containing a wide variety of religious and non-religious groups is admittedly complex.

Inasmuch as our law-making assemblies open their sessions with prayer and our government provides chaplains for our armed forces, it may be that the best wisdom has not gone into its answer. In any case the situation bequeaths to Christian parents of public school children a serious problem: namely, that of combatting the influence of the omission of religion from the students' school experience. What a school omits has as vital an effect upon the child's thinking and feeling as what it teaches. If all subject matter is presented without its religious setting and implications, the child is being taught that the universe is essentially secular. If religion is left out of the fatefully vital impact of school on child, the child learns that religion is something that does not belong in certain of the most important hours and experiences of the day. We know to our sorrow that this learning is effective.

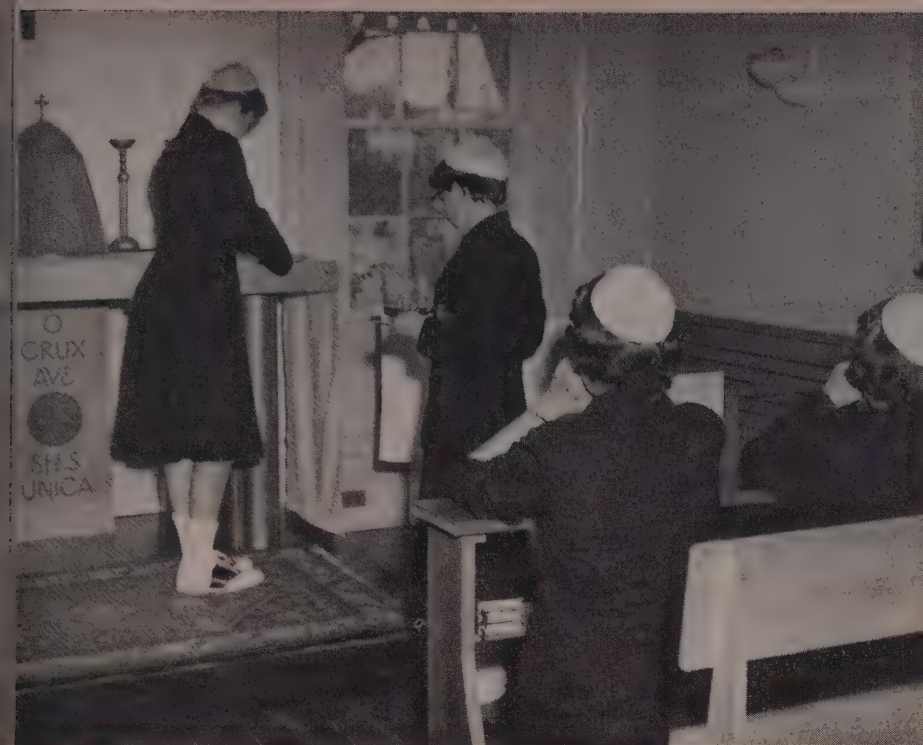
Independent schools have the advantage of freedom to teach religion, and probably the great majority provide chapel exercises and offer classes in sacred studies. An effort is made by the non-denominational schools to have the teaching so broad as to accommodate itself to a large variety of home backgrounds. Yet valuable as it is to seek a common denominator in a variety of views, sharpness of focus is lost in this approach to religious teaching. All too often breadth is achieved at the expense of substance.

The schools definitely committed to the teachings of a specific Church have, I think, a better opportunity to fire the religious consciousness of their students. The Church schools with which I am familiar do not limit enrollment to adherents of their own faith; they do not deprecate the insights of other denominations, or seek to proselytize. In these senses they are not "narrow." They do, however, feel supported by positive commitment to their particular Church. With confidence and conviction they present their Church's teachings in sacred studies classes, provide for worship services of definite character, and relate the issues which arise in the life of the school as well as outside to the teachings of their Church. The students need not fully agree with the doctrines of the Church (of course, in

a lively intellectual atmosphere in our land and age, they do not) in order to have the religious life of the school enter into their lives.

Thus the students in an Episcopal school become familiar with the Book of Common Prayer through daily morning and evening prayers as well as by attendance at church on Sunday. Frequently they conduct school prayers. To those who are members of a choir there is opened the field of Anglican church music. Students are taught the tenets of the Church by the chaplain in sacred studies classes, and those who desire it are given the opportunity of preparing for confirmation. Christian ethics provide a standard against which school policies can be measured in group discussion and economic and political issues judged in social studies classes. In the classrooms the teachers may link literature, history, music, and art with religion and thus introduce students to their rich and complex heritage. Members of the school are given frequent opportunity to participate in the celebration of the Holy Communion, a voluntary act which involves a personal commitment. Schools affiliated with other Churches offer values differing in detail but similar in positive teaching and commitment.

*Reprinted from *The Educational Register*, 1951.



MARGARET HALL SCHOOL, VERSAILLES, KY.

Personal Development

Many factors determine the influence of a school, among them the intensity of its impact on every student. Here is apparent the advantage of the small school with a boarding department only.

Other things being equal, a small school is best fitted to encourage the development of college preparatory girls,* both because the influence of the faculty is normally greater than in large schools and because the shy girl, who in large groups tends to be overshadowed, has more opportunity to make a place for herself and achieve some degree of leadership. Knowing the girls in class and out, the teachers give personal guidance with respect to academic matters, character problems, and emotional strains. The chaplain can be approached at need. The head of the school can have direct personal relations with the girls by means of daily "open house" in her study and by making herself regularly available for individual conferences.

Furthermore, in the relations among girls the small schools make unusual provisions for personal development. Every student can take part in Christmas pageants and operettas, if not in the cast, then in choir and chorus. All girls serve on committees connected with school-wide activities like house parties and

Christmas festivities. In one school of about 60 boarders, over half of the student body is on the social service committee, sewing and knitting for local families and preparing used clothes to send for relief purposes abroad. In this size of school, the open forums provided by regular school meetings are occasions when the most timid find themselves speaking up and the natural leaders listening. In fact, the obliteration of the hard lines between leaders and followers is one of the contributions a small school can make.

Similarly, for the purposes of religious influence and related support of high standards a boarding school has certain advantages, not only over all day schools but also over boarding schools with day departments. So far as atmosphere and standards are concerned, the pupils' 24-hour experience at a boarding school hangs together. Such a school does not have to contend with the influence of unselected movies, drug store counters, young people with the free use of cars and with more night freedom than careful parents think suitable, telephone conversations in homework time, and even cocktail bars; nor are the boarders distracted by day pupils' accounts of these diversions. Instead, school evenings are filled with study, and for week-end nights the students with faculty guidance may plan desirable activities and entertainments. A school

fortunate enough to own a projector chooses its own movies; the selection provides another opportunity for collaboration between student committee and faculty adviser. For Saturdays the sports or activities committee may make plans. A country school offers hiking, horseback riding, picnics, and, in season, winter sports; while suburban or city schools take advantage of the theaters, concerts, and art exhibits available to them.

Respectable Activities

The constructive use of free time is a problem in all schools and in all homes. In the controlled environment of a boarding school without day girls to introduce counter-influences, good reading, listening to the world's greatest music on records, and the use of the resources of the art studio have a chance to become respectable activities among the young people. There is a motive not found elsewhere for pupils to create amusements out of their own resourcefulness. The girls' contacts with boys take place under wholesome conditions.

These favorable conditions of size and organization guarantee nothing in themselves. The right men and women must be on the faculty, and students must be selected who are at least not closed to religious influence. And granted the best conditions of size, organization, and personnel, a Church school is truly effective only to the extent that it tries to live up to its Christian commitments in all relations. It must face squarely the unchristian character of exclusiveness on the basis of race, social background, and financial limitation and take action. In this connection the Friends' schools, especially, command our respect.

The school should try earnestly to make all relationships, whether within the classroom, between principal and faculty, between professional people and domestic and maintenance staffs, and between school and community examples of relationships among members of a Christian community. It must analyze school, national, and international policies in the light of Christian principles and thus show the relevance of religion to every act in human life.

Insofar as these efforts are genuine and vigorous, such a school is carrying on the most truly educational process, for it is putting religion where it belongs — in the center of life.

*While the writer refers to "girls," each situation mentioned is equally applicable to boys' schools.



ST. ANDREW'S, MIDDLETOWN, DEL.

—Church Schools—

Here are listed by states educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no definite Church connection, are especially interested in some unofficial way in the Church.

PRIMARY AND SECONDARY BOARDING BOYS AND GIRLS

California

Bishop's School, La Jolla. (girls)
Harvard School, North Hollywood. (boys)

Connecticut

Abbie Loveland Tuller School, Washington. (coed)
Choate School, Wallingford. (boys)
Kent School, Kent. (boys)
Pomfret School, Pomfret. (boys)
Rectory School, Pomfret. (boys)
Rosemary Hall, Greenwich. (girls)
St. Margaret's School, Waterbury. (girls)
Salisbury School, Salisbury. (boys)
South Kent School, South Kent. (boys)
Watkinson School, Hartford. (boys)
Wooster School, Danbury. (boys)

Delaware

St. Andrew's School, Middletown. (boys)

District of Columbia

National Cathedral School, Mount St. Alban, Washington. (girls)
St. Albans, The National Cathedral School for Boys; Mount St. Alban, Washington.

Indiana

Howe Military School, Howe. (boys)

Iowa

St. Katharine's School, Davenport. (girls)
St. Monica's School, Des Moines. (girls)

Kansas

St. John's Military School, Salina. (boys)

Kentucky

Margaret Hall School, Versailles. (girls)

Maryland

Hannah More Academy for Girls, Reisterstown.
St. James School, St. James. (boys)

St. Paul's School for Boys, Brooklandville.

Massachusetts

Abbie Loveland Tuller School, Barnstable. (boys)
Brooks School, North Andover. (boys)
Groton School, Groton. (boys)
Lenox School, Lenox. (boys)
St. Anne's School, Arlington Heights. (girls)
St. Mark's School, Southboro. (boys)

Michigan

Cranbrook School, Bloomfield Hills. (boys)
Kingswood School, Cranbrook. (girls)

Minnesota

St. James' Military School, Faribault. (boys)
St. Mary's Hall, Faribault. (girls)
Shattuck School, Faribault. (boys)

Mississippi

All Saints' Episcopal Jr. College, Vicksburg. (girls)

Nebraska

Brownell Hall, Omaha. (girls)

New Hampshire

Holderness School, Plymouth. (boys)
Saint Mary's-in-the-Mountains, Littleton. (girls)
St. Paul's, Concord. (boys)

New Jersey

St. Bernard's School, Gladstone. (boys)
St. John Baptist School, Mendham. (girls)

New York

Abbie Loveland Tuller School, Sag Harbor, L. I. (girls)
Cathedral Choir School, Cathedral Heights, New York City. (boys)
Cathedral School of St. Mary, Garden City. (girls)
Darrow School, New Lebanon. (boys)
DeVeaux School, Niagara Falls. (boys)
Greer School, Hope Farm. (coed)
Hoosac School, Hoosick. (boys)
Malcolm Gordon School, Garrison-on-Hudson. (boys)
Manlius School, Manlius. (boys)
St. Agnes School, Albany. (girls)
St. Mary's-in-the-Field, Valhalla. (girls)
St. Mary's School, Peekskill. (girls)
St. Paul's School, Garden City. (boys)
St. Peter's School, Peekskill. (boys)
St. Thomas Church Choir School, 123 West 55th St., New York City. (boys)
Trinity-Pawling School, Pawling. (boys)

North Carolina

Appalachian School, Penland. (coed)
Christ School, Arden. (boys)
Patterson School, Lenoir. (boys)
St. Mary's Junior College, Raleigh. (girls)

Oregon

St. Helen's Hall, Portland. (girls)

Pennsylvania

Church Farm School, Glen Loch. (boys)
Grier School, Tyrone. (girls)
Valley Forge Military Academy, Wayne. (boys)

Rhode Island

St. Andrew's School, Barrington. (boys)
St. George's School, Newport. (boys)

South Dakota

Hare School Dormitory, Mission. (Indian boys)
St. Elizabeth's Mission Home, Wakpala. (Indian boys and girls)
St. Mary's School, Springfield. (girls, inter-racial)

Tennessee

St. Andrew's School, St. Andrews. (boys)
St. Mary's School, Sewanee. (girls)
Sewanee Military Academy, Sewanee. (boys)

Texas

St. Mark's School of Texas, Dallas. (boys)
Saint Mary's Hall, San Antonio. (girls)
St. Stephen's Episcopal School, Austin. (coed)
Texas Military Institute, San Antonio. (boys)

Utah

Rowland Hall, Salt Lake City. (girls)

Vermont

Rock Point School for Girls, Burlington. (girls)

Virginia

Blue Ridge School, St. George, Green County. (coed)
Chatham Hall, Chatham. (girls)
Christchurch School, Christchurch. (boys)
Episcopal High School in Virginia, Alexandria. (boys)
St. Agnes School for Girls, Alexandria. (girls)
St. Anne's School, Charlottesville. (girls)
St. Catherine's School, Richmond. (girls)
St. Christopher's School, Richmond. (boys)
St. Margaret's School, Tappahannock. (girls)
Stuart Hall, Staunton. (girls)
Virginia Episcopal School, Lynchburg. (boys)

Washington

Annie Wright Seminary, Tacoma. (girls)
St. Paul's School for Girls, Walla Walla.

Wisconsin

Kemper Hall, Kenosha. (girls)

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Good Samaritan Hospital, Charlotte, N. C.
Hospital of the Good Samaritan, Los Angeles.
Hospital of the Good Samaritan, San Francisco.
Hospital of St. Barnabas, Newark, N. J.
Norton Memorial Infirmary School of Nursing, Louisville, Ky.
Reynolds Memorial Hospital, Glendale, W. Va.
School of Nursing of Church Home and Hospital, Baltimore, Md.
St. Agnes' Hospital, Raleigh, N. C.
St. Barnabas' Hospital, Minneapolis.
St. John's Episcopal Hospital School of Nursing, Brooklyn.
St. Luke's Episcopal Hospital School of Nursing, Ponce, P. R.
St. Luke's Hospital, Denver, Colo.
St. Luke's Hospital, Kansas City, Mo.
St. Luke's Hospital School of Nursing, Davenport, Iowa.
St. Luke's Hospital, New York.
St. Luke's Hospital, Racine, Wis.
St. Luke's Hospital School of Nursing, Manila, Philippines.
St. Luke's Hospital School of Nursing, San Francisco.
St. Luke's Hospital School of Nursing, St. Louis, Mo.
St. Luke's Memorial Hospital, Pittsburgh, Pa.
St. Mark's Hospital, Salt Lake City, Utah.

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The Rev. Mr. Ashworth and his mother, the
widow of the Rev. Thomas A. Ashworth, spent
the early part of the summer in England and
France.

The Rev. Kenneth Gordon Davis, formerly curate
of Grace Church, Grand Rapids, Mich., is now
associate rector of St. John's Church, Stamford,
Conn. Address: 628 Main St.

The Rev. James D. B. Hubbs has returned to
his work as curate of Christ Church, Rochester,
N. Y. Address: 28 Lawn St., Rochester 7. He
had planned to be vicar of St. Stephen's Church,
Oak Harbor, Whidbey Island, Wash.

The Rev. Charles L. Kinsolving, formerly vicar
of St. Philip's Church, El Sobrante, Calif., and
St. Thomas' Church, Rodeo, will on September 8th
become rector of the Church of Our Saviour, Pasco,
Wash. Address: 1604 W. Marie St.

The Rev. John H. Lembcke, rector of Christ
Church, Lexington, Mo., is now also chaplain at
Wentworth Military Academy, Lexington.

The Rev. Gary L. Pielemeier, formerly senior
curate at St. Mark's Church, Evanston, Ill., is
now rector of St. Christopher's Church, Roseville,
St. Paul, Minn. Address: 2323 Dellwood, St.
Paul 13.

The Rev. Spencer R. Quick, formerly assistant
at Trinity Church, Arlington, Va., will on Sep-
tember 1st become rector of Grace Church, Gooch-
land, Va. Address: Goochland, Va.

The Rev. R. H. Schuman, formerly curate at
the Church of St. Mary the Virgin, New York City,
is now instructor of sacred studies at McBurney
School, New York. Address: 103 W. Sixty-Ninth
St., New York 23.

The Rev. Webster L. Simons, Jr., formerly rec-
tor of St. Anne's Parish, Albemarle County, Va.,
with address in Scottsville, will on October 1st be-
come rector of St. Michael's Church, Bon Air, Va.

The Rev. Warren C. Skipp, formerly assistant at
St. George's Church, Stuyvesant Square, New York,
will on October 1st become rector of Christ Church,
Baltimore, Md. Address: 1110 St. Paul St., Balti-
more 2.

Resignations

The Rev. Charles Allan Grier has resigned as
director of Bishop McLaren Center, Sycamore, Ill.,
to devote all of his time to his work as vicar of
St. Mark's Mission, Fox River Grove, Ill. Mail
for Fr. Grier and the church should be sent to
337 Ridge Rd., Barrington, Ill.

Changes of Address

Mail for the Rev. Thomas C. Aycock, Jr. and for
St. Augustine's Church, Metairie, La., formerly
sent to 216 Pasadena Ave., Metairie, should now
be sent to 3412 Haring Rd., Metairie.

The Rev. Hugh Farrell should not be addressed
at St. Gregory's Priory, Three Rivers, Mich. His
latest known address is Christ's Mission, 27 E.
Twenty-Second St., New York 10.

The Rev. Spaulding Howe, Jr., who recently
became vicar of Trinity Church, Oroville, Wash.,
may be addressed at Box 323, Oroville.

Ordinations

Deacons

Arizona — By Bishop Kinsolving, on June 23d:
Daniel Gerrard, who will be curate at St. Barna-
bas' Church, Scottsdale, and Reginald Rodriguez,
vicar, St. Thomas', Clarksdale.

Atlanta — By Bishop Claiborne, on June 23d:
Herbert H. Smith, Jr., who will be vicar of St.
Jude's, Smyrna, Ga., and St. David's, Roswell;
Robert H. Wright, III, vicar, St. Matthias', Toccoa,
Ga.; Wallace H. Garrett, assistant, Trinity Church,
Mobile, Ala.

Bethlehem — By Bishop Warnecke, on June 15th:
Joseph S. Falzone, who will be vicar of Christ

Church, Forest City, Pa.; William F. Gender, III,
vicar, St. David's, Scranton, Pa., and St. John's,
Scranton, with address at 1822 Church Ave. A.,
Scranton; Robert J. Lewis, curate, St. Luke's Scranton, with
address at 232 Wyoming Ave.; William F. Mur-
phey, curate, Trinity Church, Bethlehem, with
address at 44 E. Market St.; Adam S. Tannous,
curate, Christ Church, Reading, with address at
Fifth St. and Court; William W. Trumbore,
curate, Trinity, Pottsville, Pa., with address at
Centre St. at Howard Ave.

Central New York — By Bishop Higley, Suffra-
gan, on June 21st: A. Dickerson Salmon, Jr., to
be in charge of Christ Church, Guilford, N. Y.,
and assistant to the Chenango County missioners.

Dallas — Bishop Mason, on June 20th: Warren
Taylor Ernest, to be curate of St. Luke's Church,
Denison, Texas, with address at Box 603; and
Richard Aultman Cantrell, to be in charge of the
Church of St. William Laud, Pittsburg, Texas, and
St. Charles', Daingerfield, with address at Route 6,
Box 178, Pittsburg, Texas.

Eastern Oregon — By Bishop Stokes of Massa-
chusetts, acting for the Bishop of Eastern Oregon
on June 22d: Roderick Stuart French, who will
study at Union Theological Seminary and serve
as part-time curate at the Church of the Ascen-
sion, New York.

Florida — By Bishop West, on June 27th: Wil-
liam Portwood Erwin, who will serve St. Andrew's
by-the-Sea, Destin, Fla., and St. Thomas', Laguna
Beach; Walter Baker Peterson, St. Agatha's,
DeFuniak Springs, and St. Matthew's, Chipley;
Walter Evans Smith, St. Francis of Assisi, Gulf
Breeze; and James Henry Taylor, Jr., St. Paul's,
Federal Point, and St. Thomas, Bunnell.

By Bishop West, on July 1st: Thomas Richard
Smith, Jr., who will serve the four-year-old St.

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thy's Mission, First and Grand Aves., Jacksonville, Fla.

Indianapolis — By Bishop Craine, Coadjutor, on the 15th: Eugene Nelson Stillings, to be vicar of St. Luke's Church, Shelbyville, Ind.

By Bishop Craine, Coadjutor, on June 30th: Leon Lowe, to be vicar of St. Michael's, Miesville, Ind.; and Albert Converse Rountree, curate, Christ Church Cathedral, Indianapolis.

Massachusetts — By Bishop Stokes, on June 22d: Robert Phillips Barnes, who will be curate of Grace Church, Lawrence, Mass.; David Lang Clark, curate, St. John's, Saugus; George Kenneth Garret, in charge, All Saints', Georgetown, Mass.; Edward Addison Hennigar, curate, St. Stephen's, Boston; Donald Tileston Isaac, curate, St. Andrew's, Boston; "Ayer, Groton, and Forge Village," Mass.; Edward Tuttle Loring, Jr., junior curate, All Saints', Ashmont; Dr. George Douglas Krumbhaar, physician, who will become assistant at St. Paul's Cathedral, Boston, in September; Frederick Hill, assistant, Christ Church, Andover; James Russell Moodey, assistant, Christ Church, Cincinnati, Ohio; John Larimore Patten, curate, St. Stephen's, Lynn, Mass.; Stanley Lawrence Reynolds, in charge, the Church of the Holy Trinity, Marlboro, Mass.; George David Maletta, to assist at Christ Church, Quincy, Mass., and to continue previous work as executive director of the Protestant Community Service in Quincy; Claude Chibald Smith, curate, St. Andrew's, Wellesley, Mass.; David Emerson Smith, assistant, the Parish of Martha's Vineyard; John Marshall Roberts, fellow and tutor at GTS; John Wesley Thompson, Jr., curate, Christ Church, Cambridge, Mass.; Edward Tullis, curate, Christ Church, Needham, Mass.; Louis Valcourt Sharples, curate, St. Paul's, Boston, Mass., as of September 1st; and James Stewart Whitaker, curate, Trinity Church, Portland, Maine.

Minnesota — By Bishop Kellogg, on June 24th: David Howard Benson, to be in charge of the Church of the Good Samaritan, Sauk Center, Minn., and St. Stephen's, Paynesville; Leo James Millerbeck, on staff, St. Paul's-on-the-Hill, St. Paul, Minn.; Michael Ellison Canfield, in charge, churches at Pipestone, Lake Benton, and Tracy; James Edward Fenwick, in charge, St. Andrew's-on-the-Lake, Duluth, and the Church of the Holy Hostles, Duluth; John Robert Hanson, curate, John the Evangelist, St. Paul; Richard Walton



om left: Bishop Kinsolving of Arizona; Dean T. M. Yerxa; Rev. Canons E. O. Gallagher, G. M. Ray, C. Boydston; Rev. Dan Gerrard, Rev. Reginald Rodrigues. See items in Ordinations, Other Changes.

owetson, in charge, St. John's, Hallock, Minn.; and Christ Church, St. Vincent; Lewis Tyra Johnston, in charge, Gethsemane Church, Appleton, Minn.; Christ Church, Benson, and Grace Church, Montevideo; and Arlo LeRoy Leinback, in charge, St. Luke's, Hastings, and the Church of the Redeemer, Cannon Falls. (June 24th was the anniversary of Bishop Kellogg's consecration.)

Nebraska — By Bishop Brinker, on June 20th: Robert Scott Ellwood, to be in charge of Christ Church, Central City; Charles Lee Roy Pedersen, to be in charge of St. Charles' Mission, Fairbury, and churches at Hebron and Wymore; Ray William Schaumburg, to be in charge of St. John's Mission, Broken Bow, and Holy Trinity, Callaway, with address at 372 Main St., Broken Bow.

New Mexico and Southwest Texas — By Bishop Kinsolving, on July 7th: Charles W. Dawson, to serve churches in Lincoln County, N. M., with address at 3506 Twelfth St. N.W., Albuquerque; Charles Henry Olsen, to serve churches at Truth or Consequences, N. M., and Socorro, N. M.; and Omar W. Pitman, to serve churches at Fort Sumner, Tucumcari, and Santa Rosa, with address at Fort Sumner.

Panama Canal Zone — By Bishop Goodwin, acting for the Bishop of the Panama Canal Zone, on June 7th: Allen Maxwell Stuhl, to serve the cathedral at Ancon, C. Z.

Pennsylvania — By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania, on June 1st: Robert B. Hibbs, Archibald E. Chinn, Warren Michael Cassell, Victor G. Richer; on June 8th: John C. Kolb, Robert W. Hill, James W. Bottoms, Richard J. Herschel.

South Carolina — By Bishop Goodwin, acting for the Bishop of South Carolina, on June 7th: Richard B. Lindner, Jr.

Texas — By Bishop Goddard, Suffragan, on June 17th: Charles Fuller Hood, to serve the Church of the Good Shepherd, Tomball, and St. Francis', Prairie View.

By Bishop Hines, on June 25th: William Jay Treat.

Virginia — By Bishop Goodwin, on June 7th: Samuel F. Gouldthorpe, to be assistant to the Rev. Treadwell Davison, of St. James' Church, Montross, Va., with address at Colonial Beach, Va.; Charles E. Harnsberger, to do missionary work in South Dakota; H. Coleman McGehee, Jr., to be in charge of St. John's, Arlington; Grant R. Sher, Jr., to be in charge of St. Dunstan's Mission, Fairfax County, with address at 1705 Tucker Ave., Falls Church; W. Scott Harvin, to work in West Virginia; Robert H. Lyles, to be assistant at St. Patrick's, Falls Church, Va., with address at 502 W. Great Falls St.; Charles R. McGinley, assistant, St. Stephen's, Richmond, with address at 6004 Three Chopt Rd.; William R. Wooten, Jr., assistant, St. Andrew's, Richmond, with address at 227 S. Cherry St.

By Bishop Goodwin, on June 10th: Herbert A. Donovan, Jr., to work in Wyoming, McAlister C. Marshall, to be assistant at All Saints' Church, Richmond, Va., with address at 316 W. Franklin.

Western Massachusetts — By Bishop Lawrence, on May 29th: William Stanley Brison, Frederick Frank Johnson; June 1st: John Preston Miller; June 2d: David Peterson Ellms; June 8th: Alston Rigby Chace, at a service at Gardner, Mass.; June 8th: David Knight Mills, Richard Leeds Payne, and Edwin Brownell Stube; June 9th: Leslie Theodore Francis; and June 15th: Richard Platon Constantinos.

Missionaries

The Rev. John S. McDuffie, who has been in charge of St. Mary's of the Hills, Blowing Rock, N. C., has been reappointed to the Church's mission field and will begin work in Honduras in September. He will have charge of missions in Tegucigalpa, La Lima, and San Pedro Sala.

From 1952 to 1955 the Rev. Mr. McDuffie was a missionary priest in the Panama Canal Zone, having been ordained to the priesthood there in 1952.

The Rev. Alton H. Stivers, formerly rector of St. Andrew's Church, Rochester, N. Y., has been appointed a missionary to Central Brazil. He will attend the Kennedy School of Missions in connection with the Hartford Seminary Foundation at Hartford, Conn., beginning September 1st. He will go to Brazil in February or March of next year.

Laymen

The Rev. Roy Hendricks, formerly pastor of the First Methodist Church, Montclair, N. J., is now lay reader in charge of St. James' Church, Newark, N. J. Address: 119 Broad St., Newark 4.

Miss Florence Read began work on July 8th in the newly created position of field assistant for the department of Christian education of the diocese of Virginia.

Corrections

It is the Rev. David F. Gearhart who will go from St. George's Church, Hellertown, Pa., to St. Paul's Church, Centerville, Md., not the Rev. R. B. Gribbon, as stated in the issue of July 14th.

Other Changes

Trinity Cathedral, Phoenix, Ariz., largest cathedral in the Episcopal Church west of the Mississippi, recently installed three canons who will help to carry on the worship and work of the cathedral under the direction of the dean, the Very Rev. Thomas M. Yerxa. The new canons are the Rev. Claude C. Boydston, who resigned his work at St. Mark's Church, Mesa, Ariz., and the Rev. E. Otto Gallagher and George McNeill Ray, who have been serving as assistants at the cathedral. Trinity Cathedral now has nearly 7,000 baptized members.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Study Anglo-Saxon, Too!

If we are to have a new translation of the Nicene Creed [L. C., July 7th], why retain so archaic a word as "quick"? This is like the insistence on retaining the word "prevent" in the collect for the 17th Sunday after Trinity.

In complaining about this latter, I've been told that the people can be taught the meaning of the word as used. However, in more than a half century of church-going, I've never heard anyone do so. It can, of course, be figured out from the Latin, but in this day Latin is a much neglected, if not forgotten, language.

I have also been told that "precede" destroys the rhythm of the prayer.

All of this seems nonsense to me. Why not say "the living and the dead" in the creed and "go before" in the prayer?

This all comes back to my old contention that the clergy ought to study Anglo-Saxon as well as Greek, so they can speak the language of their parishioners.

A. WENDELL BRACKETT

Fellowships Are Available

Jane Ruef is not altogether right in her statement ["The Church's Shame," L. C., June 30th] that no financial assistance is available in the Church for graduate study by men looking toward a priestly vocation as a teacher. Since 1955 the Church Society for College Work has offered "Fellowships for Graduate Study."

Among the statements in the pamphlet are the following:

"The purpose of these Fellowships is to provide an opportunity for advanced study to a number of qualified young men and women who are attracted to the vocation of the teaching of religion at the college or university level.

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"Applications will be received from men and women, members of the Protestant Episcopal Church, who wish to prepare themselves for a teaching career in colleges, universities and seminaries."

At the present time the Church Society for College Work is making funds available to eight "Fellows," including one woman, in amounts ranging from \$1,500 to \$2,500 a year based on the needs of the recipients. This year five Fellowships were awarded out

of 19 applications which were passed upon by an impartial and highly qualified committee whose members are not on the board of directors of the Church Society. The Fellowships are renewable annually, with the general understanding that the grants are for a three-year period.

Admittedly, eight Fellowships are only a beginning toward meeting the need to which Mrs. Ruef has so well and appealingly called attention, but it is a beginning. With the continued financial support of the lay people of the Church, upon whom the Church Society depends for funds, we anticipate offering five or more Fellowships each year from now on as part of our efforts to do pioneer and advance work.

For further information write to The Church Society for College Work, Mount Saint Alban, 3515 Woodley Rd., N.W. Washington 16, D. C.

JONES B. SHANNON

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THE LIVING CHURCH

The Living Church

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

A Working Formula for the New Teaching

It is clear by now that if we are to train teachers in using the newer ways of religious education we must have some way of making them see clearly the contrast with the older ways. Older teachers (and older persons who are not teachers) have a fixed conception of the aim and procedures of Christian teaching. Mainly, their minds conceive of class teaching in this order: (1.) present the material for the lesson; (2.) explain it; (3.) drill on facts and an announced meaning; (4.) give application to life.

Since the interest is mainly in the material, and since the lesson time has nearly run out, the last point is usually covered by a few stock admonitions, with little effort to discover the children's real concerns.

The above is, indeed, a caricature, but it thus stated to show the contrast with the new order. The new way, on the whole, reverses the order completely. We now have as our general procedure the following: (1.) raise a problem or going concern of pupils, let children express theirs in their own words, allow group to share (2.) allow some solutions to be

proposed, although not dogmatically or finally; (3.) direct this aroused interest toward one or more religious solutions, already partially known or at hand; (4.) allow or stimulate some original expression of this in project activity.

The old order worked from lore to life, or tried to. Proofs are mounting that this has not been largely successful. The new order moves from life as it is now being lived toward meanings and solutions in the Christian religion.

Starting from Life

The country policeman who told the travellers, "You can't get there from here" reflected the old order. But our pupils are in a certain place now. And if we are to help them we must be able to guide them in their next step. They are perhaps more sure of where they are than of where they should go.

Along the line of such thought, a working formula is here offered for the planning of a lesson period.

The theory: That all human problems find their solution, and their only final solution is found in Christ and the Church.

The formula for the new type of lessons has four steps:

1. Locate a present concern or problem common to the group, and allow its statement in pupils' own language.

2. "What can we do about it?" Allow children to propose possible ways of dealing with the problem. This is the human solution, or may result only in a discovery that nothing much can be done. By having all share the problem, you present it as a common human predicament.

3. Steer the talk toward a religious solution. This may emerge earlier than expected, and may be in the pupils' terms. "Does God care about this? Can we find an answer from Him?" These and similar questions are used to point the conversation. (Here, and elsewhere, the inner secret of the new teaching manner is, "Don't tell them very much. Hold back, ask questions of opinion, not fact.")

From Life to Lore

4. Finally, when the last point is warming toward a religious answer, clinch it with a Scripture incident or passage. Or draw attention to some item in Church life—some service, collect, hymn or passage. Curiously, we are finding that pupils, at this stage in a well managed session, will themselves suggest such matters. If not, the teacher will, but such references should be to points already known or observed, so far as possible. Here is the advantage of having teachers attend a real Prayer Book service with their pupils, preceding the session.



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ST. PAUL'S 661 Old Post Road
 Rev. Oliver Carberry
 Sun 8 HC, 10 MP, 1 S HC; Weekdays & HD as anno

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
 Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
 Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
 Sun 7, 8, 10 & daily; C Sat 5-6, & by appt

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A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

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CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 11; Weekdays: Eu 7 daily, also
6:15 & 10 Wed, also Fri (Requiem) 7:30, MP
daily 6:45; 1st Fri HH & B 8:15; C Sat 4:30-
5:30, 7:30-8:30 & by appt

DUBUQUE, IOWA

ST. JOHN'S 14th & Main
Rev. R. E. Holzheimer, r
Sun 7, 10; HC Wed 7; HD 10

CENTRAL KANSAS

ST. FRANCIS BOYS' HOMES, with units at Bavaria
& Ellsworth, Kans., both on Hwy 40 West of Salina
Daily MP, HC, EP at St. Onesimus' Chapel (Bavaria
unit). Visitors are welcome at any time.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D.
Sun 7:30, 9, 10; Wed 10; Fri 7

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung) 11 Short Mat, Low Mass &
Ser; Daily 7; EP 6 (Sat only); C Sat 5-6, 8-9,
Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Henckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

The Living Church

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10;
C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. Franch, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (6 & 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8 & 9:30 HC, 11 M Service & Ser; Weekdays HC
Tues 10:30; Wed & Saints' Days 8; Thurs 12:10;
Organ Recitals Wed & Fri 12:10; EP Tues &
Thurs 6. Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

HOLY COMMUNION 6th Ave. at 20th St
Rev. Charles A. Elliott, r

Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30;
(Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3,
4-5, 7:30-8:30

RESURRECTION 115 East 74th

Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears, Jr., v

Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30



NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St. (Next
to Hotel Niagara and four blocks from the Falls)
Rev. Canon Richard B. Townsend, r
Sun HC 8, M Ser & Ser 11

UTICA, N. Y.

GRACE 193 Genesee St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 10; HC Wed 7; Fri 7:30; Lit daily 1

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 11; Mon, Wed, Fri 7; Tues, Thurs 7:45
Sat 9:30; Daily 12, 5:30; C Sat 12-1

NORFOLK, VA.

ST. PAUL'S City Hall & Church St.
Erected 1739, site 1641. Open daily.
Sun Services 8 & 11; HD noon

PORTSMOUTH, VA.

TRINITY (1762) Court and High St.
Sun HC 7:30, 10:30 Parish Eu 1st & 3rd, MP & Ser
2nd & 4th; HC Tues 7, Wed 10:30, Thurs
HD 10:30; C by appt

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 11;
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-6

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 1

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 1

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs
& HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pine
Harold James Weaver, r
Sun HC 6:30, 8, MP 11; Wed HC 10

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail